

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (ISAIAH 52 : 7).

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NINETY-SECOND SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

ELDER HYRUM G. SMITH, Presiding Patriarch of the Church, addressing the general conference at Salt Lake City, October 6th, 1921, spoke of the power of the Priesthood within the Church, and the saving power of the Gospel plan. A large majority of the Latter-day Saints, he said, are of the lineage of the House of Israel; many are literal descendants of Joseph, who was sold into Egypt. He read Scripture dealing with God's power manifest to the ancient Joseph, and concerning God's command then that his people give of their substance one-fifth for the support of God's work. God's people now are not required to give so much, but the system is literally the same, designed to save the descendants of Joseph as it was to save the Lord's people in that day. Let Latter-day Saints give the portion that is required at their hands, to bring about their salvation under the promise given of God. The life and ministry of Joseph Smith, the latter-day Prophet, is an exact type of the life and ministry of Joseph who was sold into Egypt.

Elder Melvin J. Ballard, of the Council of Twelve, the next speaker, said one of the greatest responsibilities resting on Latter-day Saints is the preaching of the Gospel of Christ to the world. The time is not far off, he said, when the times of the Gentiles shall be fulfilled. The time is short and the task is great. The Gospel was not given to the Latter-day Saints for them alone. God gave them a great assignment, to sound the Gospel message to all nations and all peoples. God's people have always endeavoured to discharge this great responsibility. They have acted as though they verily knew the time is short. The spirit of warning has actuated the missionary work. God's people see the coming of the end, and realizing the time is near at hand, they must thrust in their sickles and reap as long as the days shall last. The

Lord's people love the children of the world; we would to God they could see the judgments coming and repent, but if they will not, great calamities will befall them. Let Latter-day Saints not falter or hesitate, but cry repentance and warning to the world. Another great responsibility that rests on God's people is to sanctify themselves and prepare a people among whom the Lord may dwell, said Elder Ballard. He read from the Doctrine and Covenants the word of the Lord that his people might have sanctified themselves, but they would not. Notwithstanding God's people sometimes need chastisement, they will not fail. God has said that his work shall not fail nor his Gospel be given to another people. You may fail, I may fail, said Elder Ballard, but this people shall not fail. What will relieve this people of the difficulties with which they are beset? Harkening unto counsel and obeying the admonition of their leaders. The time of fulfillment may be delayed by the action of God's people, but his work will be consummated. God can chastise his people in whatsoever way he chooses. He can bring them down from prosperity. There will come famine and distress in the world. Let the Lord's people not forget their obligations to him. If this people will cease their extravagance, pay their tithing, be frugal, they will find deliverance, and there is no other way. There is another great problem confronting this people, said Elder Ballard. The evil one is endeavoring to capture the young and rising generation. Shall Latter-day Saints falter when this wave sweeps over Zion? O, let parents raise up the old moral standard, that next to murder itself is the crime of sexual immorality. As a watchman upon the tower, Elder Ballard said he desired to exhort parents to give heed, to surround their children with the safe-guards of the Gospel, and stem the tide of evil. God is coming to Zion, he said, notwithstanding the time of chastisement.

Elder Richard R. Lyman was the next speaker. Two types of oratory have existed in the world, Elder Lyman said. One found its highest expression in Cicero, and the other in Demosthenes. When Cicero's auditors went away, they said: "How well Cicero speaks, how perfect his rhetoric and expression." When the people heard Demosthenes, they never thought of the orator; what he had said was uppermost in their minds. Of that type is the advice and admonition given by President Heber J. Grant, said Elder Lyman. He himself was so impressed with what he heard President Grant say, that he is determined to get out of debt; he is determined to keep the Word of Wisdom; he is determined to wear Z. C. M. I. shoes. "Will this congregation make the same pledge?" he asked. And he added that for himself he is determined to leave this conference with the pledge that he will wear clothes made from the products of the Provo woolen mills. He proposed that all in attendance at conference make the same resolve. Elder Lyman made an appeal to loyal saints, loyal

citizens, Americans, to heed the admonitions given by the President of the Church. "Train up a child in the way he should go, and when he is old he will not depart therefrom," quoted Elder Lyman; and "seest thou a man diligent. He shall stand before kings." And so he desired, Elder Lyman said, to emphasize the admonition to Latter-day Saints to train their children in the way they should go; train them to make their way in the world. In his experience of finding work for young men, he found many with untrained hands, untrained minds, untrained eyes and ears. Honor to the parent who thinks more of the training his boy is to get than of the compensation. It will require men of training, men of education, men of experience, to preach the Gospel. The task is too large for untrained boys; so Elder Lyman emphasized the admonition to the saints to train their children in the way they should go.

President Grant said when the British general marched with his forces into Jerusalem, he thought the times of the Gentiles were nearing fulfilment. He now made a special request that the choir sing a song composed by a converted Jew, the father of Rebecca Neibaur Nibley, "Come, thou glorious day of promise."

The closing prayer was by President Daniel Heiner, of Morgan stake.

President Heber J. Grant presided at the closing session of the conference. He announced overflow meetings to accommodate the throngs who could not get into the tabernacle nor the assembly hall. The opening hymn was "O say, what is truth?" the favourite hymn of the late President Anthon H. Lund. The opening prayer was by President Moroni Lazenby, of North Sevier stake. The second hymn was "Sweet is the work."

The first speaker was Elder George F. Richards, of the Council of the Twelve. He said he was pleased to have the fellowship and esteem of his associates. He felt the responsibility placed upon him as a special witness of the Lord Jesus Christ, and bore his testimony that the Gospel is the power of God unto salvation; that God lives and is the Creator of the heavens and the earth. Men who have inherited the attributes of Deity are required to develop them. The children of God should strive to emulate their Father in heaven just as children should strive to emulate all that is good in their earthly parents. Elder Richards referred to the plan of salvation, wherein one offered to come on earth to save mankind, but wanted all the glory. The Saviour said, "Father, thy will be done." He said, "If any man will do the will of the Father, he shall know of the doctrine whether it be of God or whether I speak of myself." Some may have been wayward and indifferent, and may seem to have forgotten the covenant they made before they came here; and these should be laboured with in a spirit of love, for good exists in all men. There is a willingness of spirit manifest among God's children to serve the Father and to help him

consummate his work. God is favouring his people because of their obedience unto his commandments. There is evidence in the activities of the saints that God has not forsaken his people since the death of the Prophet Joseph Smith. Those who have succeeded him have been true Prophets. Zion's young people are faithful today, and they are being better prepared for the responsibilities that will fall on them. Elder Richards hoped he was not jealous of any man; he wished to see every individual exercise his talents and ability and obtain every blessing to which his works entitle him.

President Grant read a telegram from Calcutta, from Elder David O. McKay, of the Council of the Twelve, and Elder Hugh J. Cannon, President of Liberty stake, touring the missions of the world. They sent a greeting and a blessing to the saints assembled in general conference.

Elder Joseph Fielding Smith, of the Council of the Twelve, read the testimony of Job, that, though worms destroy his body, yet in the flesh should he see God. He quoted an educator who had said that God has been eliminated from education. He considered it an outrage on the people, Elder Smith said, that they have been denied the right to teach the principles of truth in the public schools or to call on the name of Deity in prayer, while at the same time the teachers expound principles in direct conflict with the faith espoused by thousands. Elder Smith said he hoped the saints would go away from conference with an increased testimony that Jesus is the Christ, that he came to the world to redeem mankind. This is the paramount principle, he said, and if God's children will keep his commandments and obey his word they will find eternal life, while the foolish ideas of men shall perish from the earth. Elder Smith read a report of a speech by William Jennings Bryan, in which he was quoted as advising the people to dismiss from their teachings the Darwinian theory of evolution. What the world needs, the commoner was quoted as saying, is implicit faith in Jesus Christ. How much more do Latter-day Saints realize this, said Elder Smith. He expressed the prayer that the world may come to realize this great truth.

Elder James E. Talmage, of the Council of the Twelve, said he had noted the attentiveness of the saints to what had been said. He was in harmony and accord with all that had been said, the admonitions and warnings as well as the portrayal of the glorious future of God's people. The advice, admonition and counsel fitted the hour and need. Elder Talmage asked, "Are the Latter-day Saints living their religion? Are our homes sterilized by prayer?" and added that prayer is the great spiritual sterilizer against the germs of spiritual disease. Great and mighty as this people are, there is too little prayer in Zion, too many prayerless homes. However, said the speaker, when the cry comes "To your tents, O

Israel," the Lord will know where to find those who are faithful. They are here in the valleys of the mountains, thousands of them, men and women who have never been contaminated by spiritual disease, who have never bowed the knee to Baal. "What more can he say than to you he has said?" quoted Elder Talmage, with emphasis on the word "can." The Lord has said he will chasten and cleanse his people, but he will save them. God's people may pollute their heritage. The Lord may be slow answering their prayers because they are slow to obey his commandments. Are we living the law of tithes? queried Elder Talmage, and answered, No, God's people are not living the law of tithes. Many are, many individual members are obeying this law, but by far too many grudgingly give a little contribution and call it tithing. He understood, he said, that tithing is a definite term. Too many Latter-day Saints are cheating the Lord, a landlord who lowers the rent when times are hard, contrary to the earthly landlord who says: "Times are hard, I must raise your rent." Elder Talmage closed by exhorting the saints to prove worthy of the great blessings the Lord vouchsafed to the faithful.

The choir and congregation sang "O ye mountains high."

By unanimous vote the saints in general conference assembled adopted the following resolution supporting the conference for the limitation of armaments:

"The Church of Jesus Christ of Latter-day Saints, brought forth and established by the power of God, and dedicated to the mission of preparing the way for the glorious coming of the Son of God to reign on the earth, in truth and righteousness and peace, beholds with deep interest every authoritative movement taken by the nations in the interest of world peace.

"It is believed that the conference called in Washington to consider the limitation of armaments and questions concerning the Pacific and nations of the Far East may, under the favour of Heaven, promote this great objective.

"To the end that it may do so, the Latter-day Saints, in general conference now assembled, approve the appointment of a Sabbath day before the 11th of November, 1921, on which, in all the wards and stakes of Zion, and in all branches of the Church in the United States and in the missions throughout the world, the members of the Church shall be called together in their usual places of worship, to engage in special and solemn prayer for Divine guidance of the international conference on the limitation of armaments, that the cause of peace may be thereby enhanced, and an amelioration of the burdens of mankind secured."

Elder Seymour B. Young, senior President of the First Council of Seventies, was the next speaker. He recounted experiences of Nauvoo days as he remembered them. He said he heard his mother say as the Prophet Joseph Smith and his brother Hyrum passed their home: "There go the Prophet and his brother. They

are going to Carthage and, I fear, to their martyrdom." He remembered too, he said, how the late Jacob Gates told his mother of the martyrdom, and how she seemed to know what he was going to say. The martyrdom of these servants of God, said Elder Young, must be atoned for. Those responsible cannot wash their hands of the sin, no more than could Pilate wash his hands of the death of the Redeemer. Elder Young quoted from a poem, upbraiding Pilate for the death of the Saviour of the world, and recounting the consequences.

Elder B. H. Roberts, of the First Council of Seventies, referred to the resolution concerning the conference for the limitation of armaments. He did not know if the international conference would result as intended. He realized, he said, to some extent, the difficulties that will confront those deliberating. He did not know if it would succeed, but it should be given every moral support. The old theory was that to preserve peace the world must be prepared for war. The days of 1914-18 proved the fallacy of that theory. He said it should be made known to the world that the Church of Jesus Christ of Latter-day Saints stands for every move that holds any prospect for world peace. Elder Roberts cited the battleship Maryland as a sample of the great cost of armament. Its life is rated at eight years, and it must be replaced. There are others such, and still others not so great. If the program is carried out the nation will surpass Great Britain in naval strength. Japan, in its mad rush to build up its navy, threatens to bankrupt its people, and even to prey upon other nations for funds to keep up the race in armament. If this mad scramble of the nations, said Elder Roberts, keeps on, the great war will be repeated and outdone, which may God forbid. "Peace on earth, good will to man," is the program of God's Church on earth, and since this proposal for the limitation of armaments has been made, said Elder Roberts, he for one wished to stand in the midst of the saints and voice his approval of it. "But," he said, "unless the Latter-day Saints can support this resolution in spirit, with all their hearts, and not in letter only, I pray you withdraw your vote." But if they could show to the world by their lives and actions, as well as by their vote, that they stand for peace, then let the vote stand. Elder Roberts read a revelation on prayer, in which the appeal is made that the Kingdom of God may go forth, that the Kingdom of Heaven may come, which he suggested as a prayer for the saints concerning the conference for the limitation of armaments.

Elder Stephen L. Richards, of the Council of the Twelve, said the greatest institution within the Church is the home. He knew what great efforts were being put forth by the auxiliaries to teach the young people principles of truth, but these great and worthy organizations can in no wise supplant the home; they cannot be proxy for parents. He had been led to think the old-fashioned

home is deteriorating. Home, too often, he said, is regarded as a boarding house. This characterization does not apply to all, but it does apply to too many. The home is the cornerstone of the foundation of the nation. To establish a home is man's first and greatest duty, and parenthood is the greatest calling of man and woman. He feared the educational system is educating the people away from home. He welcomed every move that makes for the advancement of the home. He welcomed the influence of women in public affairs, but no woman can fulfill her highest destiny outside of the home, as a mother and a helpmate. No man has a higher calling than as a father. No man can be said to have achieved success in this life if when he goes hence he may not take his posterity with him, and may not be surrounded by them when called to account for this life. He wished Latter-day Saint parents might bind their children to them with ties of inseparable love. The auxiliary associations can only help. He appealed for greater confidence among fathers and sons, for more "chumship" between parents and children. He believed in the home-made man, not the club-made, the fraternity-made, the union-made. God grant that the great institution—the home—may be the place where a citizenship may be prepared for the Kingdom of God, said Elder Richards in conclusion.

President Grant announced that Sunday, November 6th, had been chosen by the First Presidency as the day for special prayer by the Latter-day Saints for the success of the conference on the limitation of armaments.

The general authorities of the Church were unanimously sustained by the saints.

President Grant said that even though the regular time was up within one minute, he felt disposed to say a few words. He said that since last conference one of the choicest spirits of the last dispensation had passed from this sphere of action, and he paid beautiful and glowing tribute to the life, character, temperament, and good work of the late Emmeline B. Wells, who presided for so many years over the Relief Society of the Church. Zion is prospering, said President Grant, the work of the Lord is going forth; the attendance of the saints at Sacrament meetings, Priesthood meetings and other organizations is increasing. He prayed the blessings of the Lord on all the Church, and all mankind, that God's purposes on earth may be consummated.

The closing musical number was, "The Lord hath brought again Zion," words from the eighty-fourth section of the Doctrine and Covenants, set to music by Arthur Shepherd. August Glissmeyer sang the solo, and the Tabernacle Choir ensemble sang the chorus.

The closing prayer was by President William J. Henderson, of Panguitch stake; and the conference stood adjourned for six months.

THURSDAY, NOVEMBER 24, 1921.

EDITORIAL:

DELIVER YOUR MESSAGE.

THE Elders of the Church of Jesus Christ of Latter-day Saints are the bearers of a message of graver import, one fraught with weightier consequences to the human race, than anything this world has known since the days of the ancient Apostles. Their message was: Christ and Him crucified and risen from the grave. Our message is: The restoration of the Everlasting Gospel, and the work of preparation for the second coming of the Saviour.

Incidental to the delivery of this message is the interpretation of ancient prophecy, pointing to Messiah's glorious advent; the expounding of Scriptural doctrines relating to the same mighty theme; and the narration of Bible incidents illustrative of subjects connected with this Gospel dispensation. All of which are important, and not to be overlooked by the servants of the Lord in the discharge of their duties as missionaries.

But while bearing these things in mind, we must not forget the main issue, the paramount feature of the great Message that we have been sent to deliver. No missionary burdened with the conviction that God has spoken from Heaven in this day and restored the Gospel and re-established his Church as a rallying centre for the tribes of Israel, that they may be ready to meet the God of Israel when he comes—no missionary burning with a testimony such as this will content himself with recitals of history, prophecy and doctrine, to the neglect of matters more urgent because more closely connected with his mission and ministry as a servant of God. He will not veil the facts pertaining to the Gospel's restoration, giving in lieu thereof a hackneyed reproduction of former-day occurrences, such as that famous Pentecostal sermon preached by the Apostle Peter at Jerusalem, two thousand years ago, when the hearing multitude, "pricked in their heart," cried out to the Twelve: "Men and brethren, what shall we do?"

It was a very important question, and a very important answer was given. But before dealing with that phase of the subject, let us see what it was that called the question forth. Turn to the Acts of the Apostles, second chapter, twenty-second and following verses, and read what is there recorded as having been spoken by the chief Apostle of our Lord and Saviour:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs,

which God did by him in the midst of you, as ye yourselves also know ;

“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

“Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of them. . . .

“This Jesus hath God raised up, whereof we all are witnesses. . . .

“Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

That is what pricked them to the heart—not a sermon on Gospel principles, which would have been untimely and ineffectual at the beginning of the Apostle's discourse. His solemn affirmation that they had crucified the Son of God, their Messiah, their Redeemer, this is what caused them to tremble and turn pale and anxiously inquire: “Men and brethren, what shall we do?” And Peter told them :

“Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Faithfully the Apostle delivered his message—“Christ and him crucified”—the great fundamental fact upon which all salvation is based, and without which “the laws and ordinances of the Gospel” would have neither force nor effect. Then, upon their expressed desire to hear more, he laid before them the principles that men must obey in order to escape damnation.

And how powerfully the truth was driven home, its timeliness giving it a tenfold force. Testimony prepared the way for exhortation and instruction, and the Holy Ghost was present to carry conviction to the hearts of the listeners.

Elders of Israel! Take a lesson from Peter's unstudied, heaven-inspired method of presenting what he had been sent to proclaim. History, prophecy, doctrine—he used them all. But he did not forget to testify of what he knew from his own experience, and it was this testimony, uttered in the power and demonstration of the Holy Ghost, that opened for him the opportunity to declare the means whereby men might become members of the Church of Christ and share in the blessings that the Apostles and the saints enjoyed.

Brethren, when you stand before an audience, large or small, speak as the Spirit of God gives you utterance. Have your minds well stored with Scripture, but do not feel constrained to limit your discourse to a recital of what Peter said or what Paul wrote to the ancient Hebrews, Greeks and Romans. Your message embraces all that theirs did, and more. You are living in another dispensation, which binds together all the dispensations, and nothing quoted from the inspired sayings of holy men of old can

take the place of your own personal testimony as living witnesses of Jesus Christ.

Let your testimony be an up-to-date testimony. You are not sent forth to announce that Christ was crucified in the meridian of time. It is to be taken for granted that the Christian peoples among whom you are labouring are already familiar with that fact. Rather is it your duty to declare that this same Christ, as Lord of hosts and King of kings, is about to revisit the earth, to take vengeance upon the wicked, to reward the righteous, and inaugurate the long-looked for reign of universal peace and goodwill. Joseph Smith and him martyred for proclaiming the second coming of the Lord and beginning the work of preparation for his advent—this is primarily our message; and dissertations on history, prophecy and doctrine must take second place—unless the unerring Spirit prompts otherwise.

I am not advocating any set form of speech, any cast-iron rule of procedure. Far from it. "Where the Spirit of the Lord is there is liberty," and we should always do as Divine inspiration directs. But I cannot help believing that greater power would be given to the Lord's servants—those to whom these remarks will apply—and they would command more attention from the people whom they seek to enlighten and save, if they would preach the Gospel instead of preaching round it; if they would cut away from "vain repetitions"—old dead forms and worn-out phrases—and, surrendering themselves more fully to the spontaneous operation of the Holy Spirit, faithfully and fearlessly deliver the Message upon which the salvation of the world depends.

O. F. W.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE semi-annual Nottingham conference was held in Winchelsea Hall, Bluebell Hill Road, Sunday, November 13th, 1921. There was a full house at each of the three sessions, and it was generally agreed that it was one of the best conferences ever held in Nottingham, enthusiastic interest being maintained throughout the day. President Orson F. Whitney, Sister Mary Wells Whitney, and Elder Elbert R. Curtis were the visitors from Liverpool. The following-named Elders and lady missionaries of the Nottingham conference were also present: President Harold E. Brongh, Abraham Noble, J. Max Toolson, Charles Henry Last, William Hunt, John W. Robinson, A. Walter Stevenson, J. Howard Valentine, Annie E. Noble, and Julia T. Noble.

The conference opened with a priesthood meeting at Hucknall, on Saturday evening. After singing, "The Spirit of God like a fire is burning," invocation was offered by Brother William Hayes. Singing, "Come, listen to a Prophet's voice." Reports were then given by branch presidents William H. Mullinger, of

Eastwood; Philip Calladine, of Mansfield; Joseph Robinson, of Nottingham; and Samuel Pears, of Hucknall, each report being full of encouragement, with a hopeful outlook for the future. President Wilfred Bradley, of the Derby branch, was not well enough to attend. A vocal solo, "The heavenly voice," was rendered by Brother George William Thompson, after which Elder Curtis gave an interesting address full of good instructions.

President Whitney was the next speaker. At the opening of his remarks he expressed his great pleasure at being in the romantic country of Robin Hood and of the poet Byron, whose former home, Newstead Abbey, and burial place, Hucknall Church, he and his party had just visited. Sketching rapidly the doctrines of the fall and redemption, with the various dispensations of the Gospel, the speaker exhorted the missionaries to emphasize in their preaching the work of the martyred Prophet, Joseph Smith, who was sent to lift the ensign for the gathering of scattered Israel and begin the work of preparation for the glorious coming of the Lord. If these testimonies were ignored and the Lord's servants persecuted for bearing such witness, God would send plagues, wars, and destructions upon the inhabitants of the earth. Benediction by Brother Charles W. H. Orton.

The Sunday morning session was devoted almost entirely to Sunday-school exercises, and they were of a very creditable character. The opening prayer was by President Samuel Pears, and then came the administration of the Sacrament by Brothers Bradley and Thompson, and the exercises by the children. Sister Whitney spoke in praise of this particular feature, and gave valuable advice as to the work of the sisters in the Relief Societies. President Whitney followed with an interesting talk on Faith, illustrating the same with apt anecdotes. Singing, "We thank thee, O God, for a Prophet." Benediction by Brother Mullinger.

In the afternoon session, after invocation by Brother Frank Wheatley, and an anthem, "Hearken unto me, my people," by the Leicester choir, the authorities were presented by President Harold E. Brongh. Nine members of the Eastwood Sunday-school then sang "We ever pray for thee," and short, spirited addresses were made by Elders Toolson, Stevenson, Robinson, and by the Sisters Noble, mother and daughter. "The broken heart" was effectively rendered by Sister Charlotte Orme.

Elder Curtis, in a thoughtful address, presented the subject of man's free agency, quoting in support of his statements the Bible and the Book of Mormon. All through the ages God had allowed a choice between good and evil, thus developing in his children "obedience, the habit of the free man."

President Whitney took for his address "God's Chosen People," showing how the house of Israel had been dispersed through all nations, as a punishment for their sins, and at the same time as a blessing to the nations thus sprinkled with the blood that believes,

and with spirits answering to that blood. Unusual power accompanied the speaker's testimony as he dilated upon the restoration of the Gospel and declared the sublime purposes for which Joseph Smith and "Mormonism" had been sent into the world.

Every seat was occupied at the evening session, and many extra chairs as well, a large number of friends and investigators helping to compose the congregation. "High on the mountain top" was sung by the choir, and after invocation by Brother Frank Orme, one of President Whitney's favourite hymns, "As the dews from heaven distilling," was rendered with much feeling. In a discourse of fifty-five minutes the President held his audience spellbound, and at the close most of the congregation, including many non-members of the Church, flocked round him to offer their congratulations. His subject took a wide range, beginning with John's vision on Patmos, and extending down to the Judgment Day and the varied glories that await God's children in the "many mansions" of the Hereafter. The greatest thing in the world, President Whitney declared, is the Everlasting Gospel, which saves all men except the sons of perdition (who willfully damn themselves), and rewards all according to their works and the motives and desires of their hearts.

After the anthem "Praise ye the Lord," by the Leicester choir, brief talks were made by President Brough and Elder Abraham Noble, after which the hymn, "Lord, dismiss us with Thy blessing," was feelingly sung, and the benediction was pronounced by Brother Joseph Robinson. Thus ended a day wherein the Spirit of the Lord had been visibly manifest to his people.

ABRAHAM NOBLE, Clerk.

REVIVAL OF THE HUSSITE FAITH.

JOHN HUSS is still honored in Bohemia, where he was a Protestant martyr. A revival of the Hussite faith has followed Bohemia's release from Austrian rule. This is well described in a letter from the Rev. K. D. Miller, of the Presbyterian Board of Home Missions. He says:

"In the very heart of Europe an entire nation is turning from Rome and embracing the Protestant faith. Hundreds of thousands of people are affected by the Protestant revival. For the people of Huss, the Bohemians, now known to us as the Czechoslovaks, are discarding Rome as they have discarded the Hapsburgs.

"On June 21 of this year there was a very widespread observance in Czechoslovakia of the three hundredth anniversary of the execution of twenty-seven Bohemian Protestant noblemen by the Hapsburg Catholics. This event thus commemorated was perhaps the outstanding instance of the severity of the persecutions and the magnitude of the sufferings visited upon the Bohemian nation

because of their religious faith in the seventeenth century. Thousands attended a great open-air meeting in the old Town Square in Prague.

"One result of the movement away from Rome has been the formation of a new church, called the Czechoslovak National Church. This new ecclesiastical body, created in the first instance by the schism of a large number of former Roman priests, occupied a position between Protestantism and Catholicism. It retains the Catholic mode of worship with the national language substituted for Latin, but it rejects the authority of the Pope, permits the priests to marry, and stands for the open Bible. The church buildings which have been allotted to them, former Roman Catholic edifices, are open for Protestant services, and the most friendly relations exist between the leaders of this church and the Protestant ministers. Eventually this church will establish ecclesiastical affiliation either with the Greek Orthodox Church, to which most other Slav nations give adherence, or to the Protestant Church, to which their national traditions would incline them."

If this movement away from the Roman Catholic Church is as important and far-reaching as it appears from the report of the Rev. Mr. Miller, the present Hussite schism is one of the largest separatist revolts which the Roman Church has experienced in many years.—*The Outlook*.

COMMUNION WITH GOD.

How can a man recognize the voice, the eye, the countenance of God? How is it possible to feel his anger, or his favour, his presence, or his withdrawal? Is it not a mystery?

Yes, it is a mystery; but it is nothing more. A mystery is a thing we are most accustomed to. I know no one thing which I know perfectly. I know ten thousand which are full of mysteries. The nail of my finger is a mystery; the fact is manifest, the mode undiscoverable. About my hand I can ask more questions than all mankind can answer; wrist, arm, shoulder, all have mysteries. As I approach the heart, the brain, what crowds of questions arise and are checked by the known impossibility of an answer. If "the way of the Spirit" were capable of perfect explanation, the whole universe would be a riddle; for why should that which was so high be fully known, and every common thing under our eye contain mysteries? The mystery involved in the Lord's communicating with any of his creatures, is far less than that of our communicating one with another. He is of infinite intelligence; he planted the ear; he gave man speech; for him, therefore, to communicate with any soul existing, must be easier than for the sun to shine.—W. ARTHUR.

THINGS WORTH NOTING.

MR. WILFORD BELLISTON, one of the largest honey producers in the State of Utah, has shipped a carload of honey to London. The honey was raised at the Belliston apiary at Myton.

WORD was received recently at the office of the First Presidency of the Church that the Mexican Government is about to make payment of about ninety-seven thousand five hundred dollars in American money for the Colonia Morelos property lost to the Mormon colonists during the revolution.

A FASCINATING lecture on the romance of wireless telegraphy was given recently to a crowded audience at the Tivoli Theatre, New Brighton, Cheshire, by Mr. Thomas Finnichane, of the Selbourne Society, London. The lecturer brought with him an apparatus for receiving wireless messages, and during the evening the audience were enthralled at hearing messages from Eiffel Tower, Paris, and also artists singing at a sacred concert held as far away as Wolverhampton.

THE American Ambassador, Mr. George Harvey, speaking at a dinner given by the English-speaking union in London, Friday evening, November 11th, 1921, said: "The strength of a country is not measured by armies and navies. Intelligence, character, conscience, constitute the true bulwarks of national welfare. A schoolhouse at the corners is more potent ultimately than a Dreadnought of the seas. One little church on the hill is worth a score of regiments. There is more power and glory in 'Lead, Kindly Light,' than in all the fighting armies of the world."

"IT MUST NOT BE AGAIN."—Standing beside the coffins of 5,111 soldier dead brought over from France, President Harding spoke with breaking voice, and eyes dimmed with tears. "Every funeral," he said, "every memorial, every tribute is for the living—an offering in compensation of sorrow. When the light of life goes out, there is a new radiance in eternity, and, somehow, the glory of it relieves the darkness which is left behind. Never a death but somewhere a new life; never a sacrifice but somewhere an atonement; never a service but somewhere and somehow an achievement. These had served, which is the supreme inspiration in living. They have earned everlasting gratitude, which is the supreme solace in dying. No one may measure the vast and varied affection and sorrow centering on this priceless cargo of bodies—once living, fighting for, and finally dying for the Republic. One's words fail, his understanding is halted, his emotions are stirred beyond control when contemplating these thousands of heroic dead. I find a hundred thousand sorrows touching my heart, and there is ringing in my ears like an admonition eternal, an insistent call, 'It must not be again! It must not be again!'"

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at Bath, Bristol conference, on Sunday, the 6th inst. Three candidates were baptized in the river Avon, by Elder Gomer O. Thomas. They were confirmed by President Henry D. Neal and Elders Ernest G. Joseph and Gomer O. Thomas.

Memorial Service.—On Sunday, September 11th, 1921, the Glasgow branch of the Scottish conference held a memorial service in honour of Sister Annie Clark Went, of Blantyre, who departed this life August 27th, 1921, at Bellsville Maternity Hospital. She was born May 29th, 1895; was baptized into the Church January 3rd, 1909, by Elder M. O. Ashton.

Relief Society Benefit.—On Thursday, the 3rd instant, the Glasgow branch of the Scottish conference gave an entertainment for the benefit of the Relief Society. There was a large attendance. Branch President John Hunter presided. A very enjoyable program was rendered, after which refreshments were served. The proceeds were turned over to the presidency of the Relief Society for the benefit of the organization. Among those present were Conference President William Little, Elders John B. Cummock, R. O. Pearce, O. O. Jorgenson, John A. Donaldson, and Frank McGhie.

New Relief Societies Organized.—In a letter dated the 16th instant, President Osmond C. Crowther, of the Newcastle conference, speaks appreciatively of the conference recently held at Gateshead. Says he: "The saints are all built up with new life, and several have expressed their opinion that it was the best conference they ever attended. Sister Whitney will be pleased to know that her visit has resulted in lots of good. I shall be organizing two new Relief Societies next week, and a third in the near future, and the organizations we already have are doing much better. I think I can follow out her suggestion and have a Relief Society in every branch of the conference for her to visit next spring."

Reunion at Blackburn.—That the children of the saints of Blackburn have a growing knowledge of the Gospel was well demonstrated at a meeting held there November 6th, 1921. The occasion was a reunion of the Blackburn branch. Deacon Herbert Sharrock gave a fine Gospel talk, and Laura West narrated the vision of the Prophet Joseph Smith, telling clearly and convincingly of the event and its importance to mankind; Sisters Bertha Sharrock and Ethel Harrison rendered the duet, "Do not forsake me, Lord"; George West, not old enough to be a deacon, but doing the duties that will later make him very helpful in that office, gave a fine account of the advent of the Gospel in Great Britain, under the direc-

tion of President Heber C. Kimball, Elders James Wotherspoon and Elbert R. Curtis were in attendance from the Liverpool office, as well as Elders Woodruff, Patrick, Turner, Jones and Bailey of the Liverpool conference. President Woodruff and Elder Curtis held a session in the market place in the evening. The meeting was attended by about one hundred and fifty people, who listened attentively to the restored Gospel as it was explained by these brethren.

LOVING GOD FOR HIS OWN SAKE.

My God, I love Thee—not because
I hope for heaven thereby,
Nor yet because who love thee not
Are lost eternally.

Thou, O my Jesus, didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace.

And griefs and torments numberless,
And sweat of agony;
Yea, death itself—and all for one
Who was thine enemy.

Then why, O blessed Jesu Christ,
Should I not love Thee well?
Not for the sake of winning heaven,
Nor of escaping hell;

Not from the hope of gaining aught,
Nor seeking a reward;
But as Thyself hast loved me,
O ever-loving Lord,

So would I love Thee, dearest Lord,
And in Thy praise will sing,
Solely because Thou art my God,
And my most loving King.

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